

health and energies and success for many years, for their dear sakes; and for them and us that thou wilt grant us cheerfulness of spirit, tranquillity and contentment. That we may be honest and true in all our dealings, and gentle and merciful to the faults of others: remembering of how much gentleness and mercy we stand in need ourselves.

That we may earnestly try to live in thy true faith, honor, and love, and in charity and goodwill with all our fellow creatures. That we may worship thee in every beautiful and wonderful thing thou hast made; and sympathize with the whole world of thy glorious creation.

Grant that in the contemplation of thy wisdom and goodness and in reverence for our Lord Jesus Christ, we may endeavor to do our duty in those stations of life in which it please thee to call us, and be held together in a bond of affection and mutual love which no change or lapse of time can weaken; which shall sustain and teach us to do right in all reverses of good or evil; and which shall comfort and console us most, when we most require support, by filling us, in the hour of sickness and death, with a firm reliance on thee, and the assurance that through thy great mercy we shall meet again in another and happy state of existence beyond the grave, where care and grief and parting are unknown, and where we shall be once again united to the dear friends lost to us on this earth.

Pardon, gracious God, the imperfections of our prayers and thanks, and read them in our hearts rather than in these feeble and imperfect words. Hear our supplications on behalf of the poor, the sick, the destitute and guilty, and for thy blessing on the diffusion of increased happiness, knowledge, and comfort among the great mass of mankind, that they may not be tempted to the commission of crimes, which, in want and man's neglect, it is hard to resist.

Bless and keep our dear children, and all those who are nearest and dearest to us; and by thy help and our Savior's teaching, enable us to lay our heads upon our pillows every night, at peace with all the world. And may his grace, and thy love and the fellowship of thy Holy Spirit be with us all evermore. Amen.

CHARLES DICKENS.

—Reformed Church Messenger, May 24, 1934.

MARRIAGES

DAVIS-CROSBY.—Elno Davis, son of Mr. and Mrs. David Davis, of Denver, and Miss Ada Crosby, daughter of Mrs. Jessie Crosby of Wheatridge, near Denver, were married June 9, at the Denver Seventh Day Baptist church. Pastor Ralph H. Coon performed the ceremony.

HURLEY-RING.—At the home of the bride's parents, Mr. and Mrs. Henry Ring, Nortonville, Kan., June 17, 1934, the marriage of Robert E. Hurley, Riverside, Calif., and Helen C. Ring of Nortonville, was solemnized by Rev. S. Daune Ogden.

JORDAN-VAUGHAN.—In St. Louis, Mo., at the home of the officiating minister, Rev. W. L. Nash, former pastor of the bride, June 18, 1934, Rev. Henry N. Jordan and Miss Frances Vaughan were united in marriage.

MITCHELL-DAVIS.—Mr. Alfred Mitchell and Miss Esther Davis, both of Fouke, Ark., were united in marriage March 26, 1934. Pastor R. J. Severance officiated.

ROGERS-LOOFBORO.—At the Lost Creek Seventh Day Baptist church, June 26, 1934, Albert Nash Rogers and Janette Loofboro were united in marriage by Rev. E. F. Loofboro.

OBITUARY

AYARS.—Mrs. Susan Maria, daughter of Deacon Lewis and Eliza Smith Pierce, was born December 29, 1847, at Waverly, N. Y., and died June 8, 1934, at Dodge Center.

She was baptized when sixteen and joined the Trenton, Minn., Seventh Day Baptist Church, later transferring her membership to the Dodge Center Seventh Day Baptist Church.

On June 7, 1866, she was married to Charles C. Ayars. They lived at Trenton for fifty years. In 1916, they moved to Dodge Center, Minn. Five children were born to this union: Arthur and Lewis of Matawan; Flora Ayars and Mrs. Walter Bond of Dodge Center; and Florence Hollister of Medford.

Services were conducted by Rev. J. Thornell, burial in Riverside Cemetery. L. M. B.

PAGE.—Professor Calvin Page was born at Port Royal, Ky., December 16, 1854, and died April 22, 1934, in Oak Forest Infirmary, Oak Park, Ill.

He was a faithful member of the Chicago Seventh Day Baptist Church. Professor Page received his degree from the University of Illinois, and taught many years in colleges in Iowa. He had worked on a theory of physics in which he opposed the theory of Einstein. Farewell services were held on April 26. A life-long friend read a portion from John 14, and his pastor gave a brief message based upon 2 Timothy 4: 7, 8. Burial was made at Champaign, Ill., Professor Page's boyhood home. E. L.

SHEFFIELD.—Effie May, daughter of Wilbur and Laura Babcock, was born at Humboldt, Neb., March 17, 1894, and died May 27, 1934.

Her early life was spent in various places in Kansas, Nebraska, and Oklahoma. At the age of fifteen she was baptized into the Seventh Day Baptist Church at Cosmos, Okla., by Elder Seager. At nineteen she came with her parents to New Auburn, Wis. In September, 1919, she was married to John Sheffield. Four children were born to them, three of whom are living: Shirley, Gertrude, and Patsy.

Funeral services were conducted by her former pastor, C. B. Loofbourrow, assisted by Rev. Charles Thorngate of Albion, Wis. C. B. L.

The Sabbath Recorder

VOL. 117

AUGUST 6, 1934

No. 3

TWENTY-THIRD PSALM

In "pastures green"? Not always; sometimes he
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

And by "still waters"? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
Whispers to my soul, "Lo, it is I."

So, where he leads me, I can safely go,
And in the blest hereafter I shall know,
Why, in his wisdom, he hath led me so.

Author unknown.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 117, No. 3

WHOLE No. 4,638

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Entered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year\$2.50

Six Months 1.25

Papers to foreign countries including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Conference The General Conference will soon be in session at Salem, W. Va. It begins, we understand, with an evening session, Tuesday, August 21. Its sessions will be held in the college auditorium, with Dr. Jay W. Crofoot, president of Milton College, president.

Salem has been the location and has furnished the setting of many splendid Conferences. As far as the writer has been able to investigate, the first Conference ever held in West Virginia was at Salem, or as then called the "New Salem Church," in 1877, and D. E. Maxson was president. Probably no one taking part in that Conference will be present at the meeting this year. A Conference was held at Lost Creek in 1884, the outstanding feature of which was the organization of the Woman's Board. The next Conference in West Virginia was held at Salem, in 1890, with H. D. Babcock of Leonardsville, N. Y., president. He called himself a "plain" man, but if his message, "Denominational Economics," was plain, it contained good common sense.

The only man among us who had part in the program of 1890, who will probably be able to attend this year, is Corliss F. Randolph, president of the American Sabbath Tract Society. Of others, whose names have been noted, still living are Dr. Theo. L. Gardiner, resident of Lost Creek, and Dr. Boothe C. Davis, recovering at his son's home in Plainfield, N. J., from serious injuries received in an automobile accident.

We read that the opening meetings that year were held in the new college building, recently erected, a fine frame building which in more recent years was lost by fire. An auditorium and a dining tent were erected on the ground, the former used when weather permitted, and the latter for meals served "with noted West Virginia hospitality."

Matters of great interest before that Conference related to moving the publishing house from Alfred, N. Y., to Plainfield, N. J., the strengthening of the SABBATH RECORDER, and a Denominational Council, which was held the following October. Among the prominent men of the Conference were Babcock, Lewis, Platts, Main, Whitford—President Wm. C. and O. U.—Daland, J. G. Burdick, Ira Lee Cottrell, T. L. Gardiner.

This Conference, forty-four years later, will not have the benefits of their presence. But the blessings from their inspiration, help, and loyalty will still carry encouragement and enthusiasm. The names on our program will in large part be different, but many of the same high ideals and loyalties will be found. New problems and old will demand the best minds and hearts we can furnish. Men and women, imbued with a love of God and loyalty to the cause of Jesus Christ, should go if possible with prayer and expectation. Those who may not find it possible to attend may still have no small part in it through their earnest prayers for God's blessing and guidance.

What Men Want to Hear People go to church to worship. At least that should be the primary purpose. Thoughtful people want their minds fed as well as their emotions aroused. Many years ago an attendant who drove horses and wagon with his family ten miles every Sabbath to attend church expressed himself as wanting to hear something in the sermon to think about on the way home. Busy people, worried and anxious from many cares, have a right to look for

comfort and assurance in the Sabbath morning sermon.

Roger W. Babson has written an essay on "As a Business Man Sees It," in which he makes a good suggestion or two to ministers. Regarding the attendance of business men on the services of the churches he says: "The pastor and his sermon are big factors in keeping the business men interested in the church. Business men think and talk business every day during the week, and when it comes to listening to a sermon on business they are not in a mood for it. They are, however, interested in learning more about the work and teaching of Jesus. These things they want to hear from their pastor in his sermon."

1534—Luther's Bible—1934 The four hundredth anniversary of the publication of Martin Luther's translation of the Bible is being commemorated by the American Bible Society in the material to be distributed by the society to pastors and churches for use in the observance of Universal Bible Sunday this year. Rev. A. Ross Wentz, D. D., professor of Church History in the Lutheran Seminary at Gettysburg, Pa., is writing the annual brochure, and other material related to Luther's monumental translation of the Bible is in process of preparation.

In announcing the Luther anniversary as its theme for this year, the society states:

"Among the many noteworthy achievements of the celebrated German reformer, it is difficult to determine what was his greatest contribution to the development of Protestant Christianity. Certainly, his scholarly translation of the Bible stands out as one of his great works. It is still largely used by all German-speaking people of whatever faith throughout the world as the popular translation and interpretation of the original, and it will probably continue to be used throughout the future. Because of its significance, it has seemed appropriate to the society to commemorate it by issuing, for Bible Sunday, suitable material bearing directly upon the four hundredth anniversary of its publication."

For Movie Clean-up At a conference of church leaders, convened by the Federal Council of Churches on July 13, there was a unanimous decision in favor of co-operation of the Protestant churches in a united effort to clean up the indecencies in motion pictures. A "declaration of purpose," or pledge, was formulated which is being made available to

all groups of the council. It follows closely the pledge of the Legion of Decency, in order to secure a united front of Protestants and Catholics. The heart of the declaration which Protestants are invited to sign is found in the following sentence: "I declare my purpose to remain away from all motion pictures which offend decency and Christian morality."

Careful thought, inquiry, and study should be made of the pictures by those anxious to make this means effective in the clean-up. It may not always be easy to judge, and some mistakes may be made. But an earnest effort will mean much in this campaign for decency.

The process of securing signatures is left to the local groups, but initiated immediately and carried on until every member of our churches or interested friends have been given an opportunity to go on record. It was agreed that no pressure should be brought to bear on the individual to induce him to sign. All the emphasis is laid, not upon the form of pledge, but upon educating great numbers of people to join in a common effort to withhold patronage from objectionable films. It is not the pledge itself but the underlying purpose for which support is sought.

The declaration of purpose will be found on the back cover of this SABBATH RECORDER.

A New Religious Journal A new religious journal will be started in October, devoted to the welfare of the Presbyterian Church but with the policy of working in co-operation with Christians of other churches. The editor will be Dr. Edmund B. Chaffee, minister of Labor Temple, New York City. Doctor Chaffee is well known as the author of *The Protestant Churches and the Industrial Crisis*. He is known to many readers of the SABBATH RECORDER as the New York City correspondent to the *Christian Century*. He is well and favorably known to many of our own religious leaders.

The new journal, as yet unnamed, will be the successor of the *Presbyterian Advance*, which is itself the successor of the *Continent* and one or two other prominent papers of a few decades ago. The *Advance* has been a Presbyterian periodical, but not an official one, carried on by private enterprise. For twenty-four years it has not been self-supporting. The \$101,000 deficit of the years has been raised by personal solicitations of its editor, James E. Clarke.

A Sabbath Worker Brother Theophilus Gill writes from Los Angeles of his work and witness among Jews and Gentiles in Los Angeles. A mixed group of some seventy is being helped by a Christian Jew, Charles Haimovitz. His work is being opposed by anti-Jewish forces because of his loyal stand for Israel. Large crowds are reported drawn by his inspiring and educational messages. The evangelist is quite prejudiced against the Sabbath. Mr. Gill is hopeful of convincing and converting him to the truth. For forty years, the twenty-fourth of August, Brother Gill writes, he has been a faithful Sabbath keeper "without a break." We are glad for the testimony of this good man and trust and pray that the Lord will wonderfully bless him in bringing men to the light. His testimony comes to this office, not only with words of encouragement and hope, but also with a substantial "tithe" to be used in the promotion of the Sabbath.

Real Accomplishment We are indebted to *Western Recorder*, organ of the Southern Baptists, for the testimony of a man that carried conviction and let a group of travelers into a sense of the presence and nearness of God. It is credited by our contemporary to S. D. Gordon, in "Quiet Talks on the New Order."

Snow-bound, the people had gathered together in one of the sleeping cars to while away some weary hours of waiting. To help in this they were to relate their various accomplishments — in the spirit of good natured banter and jollity. One young man, according to his story, was a rising young lawyer, keen and wide-awake, with good fees and lots of success and living on "easy street." His story of himself furnished much amusement. Likewise were they entertained by the young lady of wonderful musical accomplishments. After all had spoken but a plain looking man, all looked at him and waited while he flushed, evidently feeling himself a little out of the class with these vivacious people.

"Well," he said, "I am just a plain farmer," and told of being used to crops, stock, and broad prairies. He admitted being shy in the cities when he was compelled to go thither for business. Cities frightened him and he was always anxious to get back home.

"But," he paused, flushed again, but continued in a quiet, steady voice, "my wife and I believe in prayer; we believe in Jesus Christ;

we kneel down nights and mornings and pray, and we believe God hears us." A hush fell over the group as he paused. Eyes glistened, then a woman's voice began softly to sing, "Nearer, My God, to Thee," and they knew there was an Unseen Presence there. Faith was his accomplishment, and who shall say he had not achieved more than they all? As Doctor Gordon writes, "It is the thing that will count as the finest accomplishment, the biggest achievement when Christ shall come. It is the thing which, in the lives and homes of Christians today, would bring back that solidity and resourcefulness and refusal to be stampeded by greed and selfishness, which once made America great." Let our homes be places of faith and prayer. Let our teachers and musicians, our professional men and farmers—all of us be men and women of faith and prayer—then would we have a new experience and a new country.

Items of Interest "Can a daily newspaper which carries more than ten thousand dollars worth of liquor advertisements in a single issue maintain editorial independence on the beverage alcohol issue?" is the question asked by the National W. C. T. U., Evanston, Ill., in making public a discussion of the present day liquor-sales propaganda by Thomas Nixon Carver, professor of political economy of Harvard University.

"It is impossible to state accurately how much money is being spent (by the liquor traffic) in this campaign of education for intemperance, but it must run into the hundreds of millions," declares Professor Carver, and he continues:

"If any organization which is trying to carry on temperance education could raise in a year as much money as a great wet newspaper gets in a single day for advertising liquor, temperance education might make some headway. What chances has temperance education under existing circumstances? . . . The anti-liquor forces must make it clear that they are fighting a great and well-financed organization which is moving heaven and earth (and hell) to increase the consumption of liquor. . . . The liquor interests will advertise heavily in the press, on bill boards, over the radio, and in the movies; they will hire the most expert propagandists to popularize drink and to misrepresent the dries; they will subsidize political parties and candidates and do everything else which human ingenuity can invent to expand their business. . . . Don't be misled into arguing over the question of individual or occasional drinking. . . . Temperance people must make it clear that they are fighting a great business which

INVITATION TO CONFERENCE

TO SEVENTH-DAY BAPTISTS:

The people of Salem, the Salem Church, and Salem College all extend a cordial invitation to all to come to Conference. Come and take your vacation either before or after Conference in a state filled with beautiful scenery. Maps and descriptive booklets may be had for the asking by addressing Professor W. R. Harris, Salem, W. Va. For those who are expecting to spend time either before or after Conference in touring the state, the committee on entertainment has arranged that if you wish you may arrange for camping out during the Conference sessions within a few miles of Salem. Or, if you prefer, there will be plenty of homes opened so that you will have good accommodations in Salem.

The committee on entertainment earnestly solicits the co-operation of pastors and superintendents in securing lists of those who plan to come to Salem, how they plan to come, and when. The committee further solicits the co-operation of everyone who is coming, to be responsible for getting this information to your pastor or superintendent at an early date. This information will greatly aid in the placing of delegates and others. If there are questions relative to entertainment, address members of the committee, Harold Bond, Bond Davis, or Harley Bond.

Again, you are cordially invited to come to Salem and enjoy the hospitality of the Salem people.

COMMITTEE.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met Sunday, July 8, 1934, President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Neal D. Mills, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Orra S. Rogers, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, and Business Manager L. Harrison North.

Corresponding Secretary Herbert C. Van Horn read his report.

Leader in Sabbath Promotion Ahva J. C. Bond reported informally.

makes its money by spreading the drink habit. . . . The question must be put to every voter: Are you in favor of, or opposed to that business? If you are for it, there can be no compromise. If you are against it, let us find some way to curb it."

RECORDER space will not permit the printing in full Doctor Carver's discussion. But in view of the facts presented, Professor Carver makes two suggestions: first, that since there is a real menace in the efforts of the commercialized liquor business to spread the drink habit "all those who are not definitely for that business should take sides against it," and second "the refusal of the use of mails in aid of liquor propaganda" is suggested as a possible common ground upon which all who oppose the liquor traffic may unite in a practical endeavor to prevent further unlimited expansion of the menace.

The passing, on July 4, of Madame Marie Curie brought to an end a notable career. She was associated with her distinguished husband, Pierre Curie, in the discovery of the curative properties of radium. She was sixty-six years old. Her death is reported as caused by the accumulation of radium rays in her system, a condition which brought about pernicious anemia. For twenty-eight years she had carried on the radium experiments which started with her husband who died in 1906. She twice won the Nobel prize in chemistry and was the only woman ever to be elected to the French Academy of Sciences. She was a native of Poland and traveled extensively in the United States, where she found many friends who aided her financially in her great work.

We gather this from the *Westerly Sun*:

The number of court convictions for drunken driving increased nearly forty-four per cent during the first six months of the year as compared with the corresponding period a year ago, according to statistics made public yesterday by the State Board of Public Roads.

Increases as high as three hundred per cent since the advent of repeal have been reported in other places throughout the United States. In Rhode Island the convictions for the six months' period were 180 in 1933, and 259 in 1934.

"It is only what is to be expected," said George R. Wellington, registrar of motor vehicles. "We steadfastly stand, however, against the recognition of the right of anybody to take a drink and drive an automobile."

Insofar as accidents are concerned, Mr. Wellington said he did not think the situation was any more serious now than before.

The quarterly report of the treasurer, Ethel T. Stillman, was presented and adopted as follows:

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending June 30, 1934

Dr.
To balance on hand April 1, 1934:
General Fund\$ 72.19
Denominational Building Fund 288.02
Maintenance Fund 548.23

To cash received since as follows:

GENERAL FUND
Contributions - individuals\$ 7.50
Denominational Budget 516.28
Income from invested funds:
Permanent Fund and Annuity Gift
income 2,171.99
S. D. B. Memorial Fund 1,222.08
Receipts from publications:
"Sabbath Recorder" 684.45
"Helping Hand" 393.56
General printing and distribution of
literature 51.83
David Butensky - account 1931 taxes .. 25.00
Special contributions 189.63
S. D. B. Missionary Society - one-half
1934 taxes Minneapolis lot 22.04

DENOMINATIONAL BUILDING FUND
Contributions\$ 50.00
Income - interest on note, S. G.
Burdick Estate 21.00
Daniel C. Waldo Annuity Gift (For
equipment of Historical Society
room) 2,000.00

MAINTENANCE FUND
Rent from publishing house\$ 150.00
Income, Denominational Building
Endowment 56.18

PERMANENT FUND
Marion C. Henry - balance account
bond and mortgage\$1,000.00
Emma J. Wells Bequest - proportionate
share of proceeds of sale of farm .. 75.00
Amelia Potter Bequest - final payment 754.64

Cr.
By cash paid out as follows:
GENERAL FUND
Sabbath Promotion work\$ 64.73
Expenses - "Sabbath Recorder"\$1,648.36
"Helping Hand" 713.14

General printing and distribution of literature .. 2,361.50
Corresponding secretary - salary\$ 356.50
Expenses 41.00
Treasurer's expenses 82.00
Annuity Gift income 40.00
Payments account notes at bank 750.00
Interest on notes 109.01
Check tax62
Expense, collecting interest coupon
on bond14
Taxes for 1934, Minneapolis lot 44.08
President's expenses - traveling and
clerical 147.63
Corresponding secretary - desk lamp .. 7.00
Recording secretary - filing cabinet 35.00
(These three items covered by special gift)

DENOMINATIONAL BUILDING FUND
Interest on loan from Permanent Fund 81.00

MAINTENANCE FUND
Janitor\$ 33.00
Removal of ashes 7.80
Awnings - rehangng 5.00
Coal 32.50
J. H. Coon, treasurer, General Con-
ference - Denominational Building
Endowment income 56.18

PERMANENT FUND
Transfer to savings account 1,829.64
By balance on hand:
General Fund\$1,295.77
Denominational Building Fund 2,278.02
Maintenance Fund 619.93

Total indebtedness, General Fund\$ 7,500.00

E. & O. E.
ETHEL T. STILLMAN,
Treasurer.

Plainfield, N. J.,
July 1, 1934.
Examined, compared with books and vouchers, and
found correct.
J. M. HIEBELER,
Auditor.
Plainfield, N. J.,
July 7, 1934.

The Advisory Committee reported infor-
mally.
The Committee on Distribution of Litera-
ture reported as follows:

Recommendation to the board that one hundred
Helping Hands for the fourth quarter of this
year be sent to Jamaica as was done for the first
three quarters.

Number SABBATH RECORDERS discontinued in
June:
6 at \$2.50
1 paid out of the fund
1 sent free

8 Total
Number RECORDER subscriptions obtained in
June:
2 at \$2.50
4 at 1.00
½ at 1.25
6½ Total

During the month 2,562 tracts and one RECORDER
were sent out.
During the year 4,164 tracts have been sent out
and 41 RECORDERS. Six thousand tracts have been
published and 14,085 are left on hand.

There are 1,258 paying subscribers to the SAB-
BATH RECORDER, an increase of 53 for the year.
Forty are being paid out of the fund and 140
are free to newlyweds, exchanges, etc.

Report adopted with recommendation.

The Supervisory Committee presented the
annual report of the publishing house which
was received subject to completion and audit-
ing.

The report of the Budget Committee pre-
sented at the last meeting of the board and
referred for report at this time was again pre-
sented and was adopted as follows:

BUDGET JULY 1, 1934 - JUNE 30, 1935

PROPOSED EXPENSES
Holland - "De Booschapper"\$ 100.00
Leader in Sabbath Promotion:
Salary 90.00
Expenses 100.00
Young people's work 150.00
Deficiency appropriation for "Sabbath Recorder" 4,450.00
Share in "Year Book" 100.00
Printing annual report 100.00
Printing and distribution of literature 1,000.00
Corresponding secretary:
Salary 1,426.00
Expenses 200.00
Treasurer:
Surety bond 25.00
Stationery, ledger, etc. 25.00
Clerical expenses 208.00
Auditing 30.00
Expense representatives, Conference, etc. 75.00
Life Annuity payments 780.00
Interest on loans 325.00
Incidentals 250.00
Indebtedness - amount on account 2,000.00

ANTICIPATED INCOME
From Permanent Fund of Tract Society\$ 5,500.00
From Permanent Fund in hands of
Memorial Board 2,700.00
From sale of books, tracts, etc. 150.00
From Denominational Budget 3,084.00

It was voted that the board ask the treas-
urer to append to the report of the Budget
Committee a brief statement of the reasons
for the increase in the amount of the budget
items for the SABBATH RECORDER and the
printing and distribution of literature.

The committee to prepare the program for
the meeting of the General Conference re-
ported as follows:

Wednesday, August 22
10 A. M.
Devotional Rev. Neal D. Mills
Annual Reports:
Corresponding Secretary
Rev. Herbert C. Van Horn
Treasurer Mrs. William M. Stillman
Publishing House
Business Manager L. Harrison North
Leader in Sabbath Promotion
Rev. Ahva J. C. Bond
Discussion of Tract Board work and
problems Rev. Ahva J. C. Bond

2 P. M. Noon
Devotional Rev. Neal D. Mills
President's address .. Dr. Corliss F. Randolph
Address Elder Louis R. Conradi

The report was adopted.
The annual report of the corresponding
secretary was presented and approved as a
part of the annual report.
The annual report of the treasurer was
presented as audited. It was voted that the
report be approved. These annual reports
will appear in the annual report of the board.

MISSIONS

VIEWING THE SITUATION

(From the Annual Report of the Board of Managers)
The foregoing together with the treasurer's
report, is a brief and meager outline of the
year's activities. It is impossible to put in so
limited space the finer things connected with
the work. There are the struggles, devotion,
and achievements of the workers on four con-
tinent and the multitudes their lives have
touched and helped to better things. Only
eternity can reveal the far-reaching results of
the year's work in this respect.

As we view the activities of the year, an-
other class is vividly in mind, namely, those
who have contributed of their means that the
work might go forward. Many of these have
given liberally and with their gifts have gone
their unceasing prayers that the work might
not fail.

With contributors, missionaries, and the
Board of Managers it is an inestimable privi-
lege to join with the everlasting God in the
colossal task of the ages, the missionary enter-
prise. This work is one of the means given us
to perfect our characters into the likeness of
Christ, as well as to help others. If we are
to be glorified with Christ, we must bear the
cross and work with him.

The fact that we have not been able to en-
large the work during the year, or to accom-
plish all that was planned even, may be taken
as a source of discouragement, but it need not
be such. It may appear that these are un-
precedented difficult times for missions and
the Christian Church, but we see they are not
when we look across the centuries since Christ
perished on the cross. Comparatively speak-
ing, this is a glorious day for missions and the
Church of our Redeemer. Think of the apos-
tolic age, which ended in the martyrdom of

all the apostles except one; think of the centuries following the death of the apostles, when Christ's followers were subject to the cruelties of such emperors as Nero; think of the Dark Ages with their inhumanities and bloodshed; think of Christians during the Reformation with its carnage; think of Seventh Day Baptists in the English Reformation, of their imprisonment and the martyrdom of one of their pastors, John James, who was dragged from his pulpit and hanged for the faith which we hold dear; think of the difficulties which the kingdom of Christ has faced in any age before ours and we see that these days are bright compared with the past.

The kingdom of Christ has always been in the crucible, but it has steadily increased as it has marched across the ages. At times it has suffered tremendous reverses and its light has been nearly blotted out in entire nations, as was the case in Southern Asia under Tamerlane, as it was in the countries around the Mediterranean under Mohammed and his followers, and as it has sometimes looked it would be in Russia in our day; but notwithstanding all this it has steadily increased, conquering new races and kingdoms, and it is bound to be victorious over the whole world.

The Father has given Seventh Day Baptists a prominent part in this momentous undertaking and for more than three hundred years we have been in this conflict for Christ. The Seventh Day Baptist Missionary Society, representative of all Seventh Day Baptists, has been engaged in this work nearly a century. A great heritage has come down to us. It is not ours to falter, much less to fail. We must dedicate our all to the work, take God's hand and let him lead us to greater things. We must do this for ourselves, for the world in anguish, and above all for Christ who loves us and gave himself for us.

GLEANINGS FROM THE REPORT OF A HOME MISSIONARY

The following was taken from the report of one of our missionary pastors, Rev. Ralph H. Coon, Denver and Boulder, for the quarter ending June 30, 1934. Though it was not written for publication, it gives interesting news and shows something of the life and work of a missionary pastor.

"I must apologize again for being late with my quarterly report. I have been conducting

Vacation Bible Schools in the churches here. As I have had a class to teach, the assembly to plan for each day and supplies to look after, my head has been pretty full. I did think I would get at the report. Now when I set out to make out the report, I find that I do not have the blank in Boulder. In my effort to get everything here, I either overlooked bringing that or I put it somewhere where I can't find it now. I will send an informal report now.

"Here are some things that should go on the report. Twenty sermons have been preached. Rev. D. B. Coon supplied in Boulder once, the pastor being in charge of the service. Rev. Loyal F. Hurley spoke to a union meeting one Sabbath. At another quarterly union meeting I gave a series of talks on evangelism which took the place of the sermons. One of the sermons was delivered to our Seventh Day Baptist folks at Matheson, Colo., and to a number of Seventh Day Adventist friends. The folks there are loyal and I believe growing in grace.

"About fifty calls have been made; fewer this quarter because of preparations for and conducting Bible schools and preparations for camp.

"Eight have been baptized and received into church membership. Five of these were children; two men, heads of families; one a young lady coming from a first day church. One was received on profession of faith, coming to us from the Seventh Day Adventists.

"In connection with the Bible school work in Denver we mimeographed three folders, each with three messages—announcement of the Bible school, a brief evangelistic message, and a brief Sabbath message. Two or three drawings were placed on each of these to draw attention to the various messages. These were distributed to between two hundred fifty and three hundred homes, all of which were within about three blocks of the church and nearer our church than any other church. Some results of this work were seen. In our Vacation Bible School six signed decision blanks, who said it was the first time they had made a public profession of Christ. The blanks were only used in the two older classes. The average attendance at the school was 37.7.

"I am praying that the coming Conference may be a great spiritual uplift to the denomination, even to those who cannot be there. I wish I could attend."

GRACE SCHOOL FOR GIRLS, SHANGHAI

(From the Annual Report)

"Showers of blessing" seems to be the message of the year. During no year in some time has there been so much spiritual life in the school as there has been this year. All of the Christian teachers have grown spiritually. Two date their "rebirth" to this time and these have been especially instrumental in keeping the emphasis of the school on spiritual life.

Following the meetings led by Doctor Soong, last spring, several evangelistic bands were formed in the school and in the fall the teachers and girls in these groups began assisting the Bible women in the evangelistic meetings on Wednesday evening in the church here and the evening after the Sabbath in the city. This spring a new work was started in the country and some of them go every other week with the Bible woman to Pootung for Sabbath service.

At Christmas time another evangelist held meetings with very encouraging results, both in the deepened spiritual life of those already Christians and in bringing others to decision.

In May, under the auspices of the five-year movement, the Shanghai churches united in evangelistic meetings again led by Doctor Soong. Many of our teachers and girls attended regularly and more evangelistic bands were formed until we now have eight with a total enrollment of thirty teachers and girls. They have visited the sick in the hospitals in addition to the services mentioned. This last week four of the bands have had charge on successive days of morning prayers and have given very helpful witness of their faith. Another service they have rendered is in evening prayer groups with the girls. Do you see the circle on the lawn? These warmer evenings all the groups have joined together and in this big circle have sung and prayed and witnessed together.

Today at the close of three days' evangelistic meetings, about fifteen went forward asking for baptism or to "write their names as probationers." There are others who count themselves Christians even though they have not gone forward. "Faith is the victory." The faith and witness of a few can bring great results for his kingdom.

As far as the machinery of the school is concerned, it has gone much as usual. The

course of study has been as far as possible according to government regulations, with the exception of Bible study.

We have had new teachers in kindergarten, first grade, and for science in junior high school. Our former very successful first grade teacher took up the work of matron, and so has relieved me of a great deal of responsibility. Mr. Tsang resigned in the middle of the year from the principalship, as the government would not allow his holding the position for two schools. The school board chose Miss Tsu We-Kyuin to succeed him. She finished her second year in Shanghai University last summer. She is one of our graduates and had taught here one year. She seems well fitted for the position. She has been spending the year at Liuho taking the treatment for tuberculosis, so has not been able to assume her duties, but hopes to do so in September.

ANNA M. WEST.

THE WEST-MOORE-HURLEY PARTY

BY N. O. MOORE

At Fouke. Prayer meeting Friday night; Sabbath school and church service Sabbath morning; Christian Endeavor in the afternoon; a meeting for Budget discussion in the evening. All well attended; all full of interest; people entered into discussion of denominational activities freely and with thoughtfulness.

A couple of chalk talks and several solos by our artist, "Dee" Hurley, were well received. Moore gave a talk on Who, What, Where, of Seventh Day Baptists, accompanied by pictures. Sociability was the order before, after, and between sessions, and a splendid time was had by all. Pastor and Mrs. Severance were wonderfully fine hosts and we said good-by with regret and a feeling that Fouke is a very live spot on the denominational map.

A one-day trip through the Ozarks brought us to Gentry in the late afternoon. A combined church social and discussion meeting was held at the home of Pastor Lewis in the evening. Much interest was manifested and problems were freely and frankly talked over. Pastor Lewis spoke especially of the possibility of work in an outlying region. He is a good example of a self-supporting worker, farming to meet his own family needs, but also shepherding the church and longing for a chance to reach out into a wider field.

Another day's trip, 478 miles this time, brought us to Farina. Here Mrs. West held a continuous reception and talk-fest with old neighbors of a quarter of a century ago, for three days and evenings. Again a combined church social and discussion meeting was held with a large attendance and evident interest, though not a very general discussion. The feeling seemed strong that the problems facing us at present are so serious that answers are hard to find. Pastor Hill was cordial and helpful. Hospitality was offered on every hand and it was impossible to accept all offers. "Dee" and the younger crowd found music, tennis, etc., a common ground for getting acquainted. Mrs. Moore and her chums of years ago started in giggling just where they left off—well, it wouldn't do to say how many years ago, would it? It was hard to leave.

Another easy day's ride brought us to Nashville, Tenn., where we spent four days with the Moore sisters, Julia and Mary, one an editor and proofreader in the Seventh Day Adventist publishing house, the other a former Chicago teacher. We got a warm welcome—hot, in fact, hottest weather we had experienced.

Two days from here brought us to Ponchatoula, La., stopping en route at Athens, Ala., where Brother T. J. Bottoms and his wife gave us a fine welcome for the half-hour call we made. At Ponchatoula the red-soil-stained travelers (it rained both days, and the soil is the reddest we ever saw) ventured to call at the home of Rev. S. S. Powell, and were immediately made to feel very welcome. Several interesting calls on friends in the evening occupied the time, and a splendid visit with the Powell family made us feel like old friends rather than traveling strangers.

And so to New Orleans next day. Steamer business; service on the car; highway robbery by the garage proprietor; this and that and other matters to attend to; red tape at the custom house to allow us to take our car out of the country and then bring it back again when we return; driving about the city to use up the remaining gasoline in the tank, as it would be drained out anyway when car was loaded on steamer; storing our trailer on the dock; getting our load of baggage on board—such were a few of the items that called for attention in the thirty hours' time that elapsed between the time we reached New

Orleans and the time the *Austvangen* drifted away from the dock and headed down the Mississippi. Then take life easy for ten days, eating, sleeping, reading, talking, and even just sitting. The Caribbean Sea comes next, its waters sparkling blue with windswept billows, flying spray—magnificent to view.

At sea, *Gulf of Mexico*,
July 10, 1934.

CENTENNIAL OF INDEPENDENCE CHURCH

The Independence Seventh Day Baptist Church will celebrate its centennial, August 10-12. The members of the general committee are Walter L. Greene, Devillo E. Livermore, and Elrene Crandall, assisted by Mr. and Mrs. Floyd C. Clarke, Mr. and Mrs. W. D. Clarke, Miss Anna Laura Crandall, Mrs. Maude Clarke, Mrs. Grace Spicer, and others.

The program will begin Friday evening and close Sunday evening, and includes a song service featuring old-time songs of one hundred years ago and a sermon by Rev. Harley H. Sutton of Little Genesee, Friday evening; the anniversary sermon by Rev. William L. Burdick, D. D., of Rhode Island; historical sketches by Mrs. S. W. Clarke and D. E. Livermore; and a sermon by Rev. Edgar D. Van Horn, D. D., of Alfred, Sabbath morning and afternoon.

A historical pageant, "The Faith of Our Fathers," representing five episodes in the life of the church and community, including the first wedding, will be given the night after the Sabbath. Many of the people, young and old, appearing in this pageant, are direct descendants of the pioneer Bassett, Davis, Greene, Potter, Remington, Heseltine, Stillman, Livermore, Fulmer, and Clarke families. An exhibit of antiques owned by these early pioneers will be displayed in the parish house and some will appear in the stage setting of the pageant.

The Sunday program will include a historical address, "Independence, Then and Since," by the present pastor, Rev. Walter L. Greene, D. D.; messages from a former pastor, Rev. Leslie O. Greene of North Loup, Neb., and President J. Nelson Norwood of Alfred University; and the closing sermon by Dr. W. L. Burdick, Sunday evening.

The Independence church and parish occupy a large open country community between Andover and Whitesville, where Seventh Day

Baptists held the first religious service in the town of Independence in the year 1820. Three church buildings have occupied the present site, and thirteen pastors have served the church during the century and the interim between the pastorates has been short.

REV. WALTER L. GREENE.

Andover, N. Y.

WOMAN'S WORK

We would glorify thee in our bodies,
our Father, for they are the temples of
thy Spirit. Help us to keep them clean
and sound and effective for thy service.
Amen.

Only a little leaf;
But on it did shine the sun,
The winds did caress, the birds did sing,
And it lived till its work was done.

It was only a little leaf,
But it took its gladsome part,
In the great earth's life; and at last
Earth clasped it to her heart.

Conference time is near. Preparation is being made for a good delegation. We hope for a large delegation of women along with the men. Plans have been made for our woman's breakfast, Sunday morning. Price will be minimum. This breakfast is not for officers only, but for all our women at home as well as our guests. Other meetings will be announced from time to time. Come prepared to do your part in lending interest and inspiration to these meetings. The Woman's Board is hoping for a good turnout of associational secretaries.

The board is yours. Encourage its members with your good reports of what you are doing at home. Tell them what you think of their work, and how they may improve upon it. Come on do.

A BOOK REVIEW

"THE ART OF THINKING"
BY ERNEST DIMNET

This book endeavors to treat thinking as an art, and so lift it to the high plane where the author thinks it properly belongs. He pictures the mental stream of images and ideas that come and go in one's mind, ordinarily vague and unsatisfactory. Pure

thought as such we do not possess without cultivating it. Yet we do think, and we can judge our thinking.

The author proceeds to judge, to weigh by each other, noble images and low ones, various likes and dislikes by changing degrees; he considers complexes, and studies how one may estimate thought and determine between original or bold or strong thinking and that which is merely imitative, the mind of a "social copy-cat." Real thinking, he pictures, as it goes on with the roadside, admirable, influential; we can see its results with people such as these, whose thinking is constructive and leads to production.

We have a natural belief in the art of thinking, which we consider some people to possess, others not to. Thus it is that we distinguish between the brilliant conversationalist and our own silence, between the excellent writer and our halting pen. It is that there is an art, which he has acquired and we have not, for we all feel, at times, as did Shelley when he wrote of the Skylark. Children think; their eager minds go searching and the memory persists even after they no longer ask.

There are many obstacles to thinking. The inferiority complex is the greatest obstacle of the little mind, leading to inertia and surrender. The gifted mind is beset with phantasms and phantasms, with visions and obsessions, which one must struggle against. This is particularly true of the writer. Obsessions sometimes come through imitation, sometimes through gregariousness, which produce phantasma. The American's tendency to be always with others, wrecks his thinking ability.

Education, one would think, would be a veritable art of thinking in itself. Yet everybody finds fault with education, and there is constant controversy over methods. American education, says Mr. Dimnet, is faulty because athleticism predominates. Action and will power are stressed and favored to the detriment of the intellect, which is not so well cultivated and strengthened. Americans are indifferent to culture and art; the newspaper is their god and exemplifies this indifference. Easy methods are an obsession, and the results are poor. Utilitarianism is another defect. The tendency is toward specialization, technical training, the practical side of life; culture is neglected.

French education is the reverse. The body

is treated carelessly; it is the mind that counts in school. Literature is given exaggerated importance; even literary history is an obsession with the French teachers, most of whom are too literary; in national life the impracticableness of this education is worked out in indifference to politics, in impatience with forms and steps of government. Both in America and France, education intensifies the influence of environment instead of diminishing it.

Thought is weakened by life. Experience has a negative value; it takes away from thought. Life should be organized so that the hum of activity is outside the sphere of living most of the time, and the thinker can be alone, isolated, in solitude, much. Life wears out people, no matter who or where. Social intercourse falsifies values. Reading ought to help thought, but it ordinarily does not. Now, we have such a quantity of printed matter, and so much of it worth so little! Newspapers, unintelligently read, waste time, are positively demoralizing.

If one would develop the art of thinking in his life, he must learn to secure and to love solitude, exterior, and interior as well, to concentrate even in company. He must learn not to fritter time away but to make it and save it; he must look ahead with foresight and employ the principles of order and decision.

He should cast out inferior images and live his thought life on a higher plane, studying the greater history, the great lives, turning to nature and the arts. Moral elevation is a condition of high thinking. In America there is an exceptional chance for saints and altruists, for high thinking and moral elevation, as thought is free here as is will; we live in a broad, tolerant country. One should read books for the high thoughts in them — not reading for the style or the good book or the knowledge of contemporary literature; but read the best books and those that give you greatest pleasure; and in reading them, always study them, always think. Be fearlessly critical; "possess" an author.

The mind, having acquired facts, data, should go over them, elaborating on them, rising to great intellectual moments, finding artistic beauty. Reflection is valuable; writing is an aid to thought. Young writers are superior because they feel there are things yet unsaid, and other ways to say them. They

are full of ideas and long to pour them out to the world. One should keep his thoughts, preserve them; otherwise there is a harvest unreaped. A notebook is valuable for such. Intellectual discipline produces marvelous results. Talent can apply methods of thinking, can teach the mind to think, to imagine, to grow.

Creation is fascinating, exceptional. Genius is wonderful and limited, dangerous. The root of creation lies in ideas, simple, pregnant, bringing forth others. Soul-filling, life-fashioning ideas result in creation. We must be ourselves, find ourselves, shake off pretense and affectation, find our own style and use it; thus is literary production possible to all through the art of thinking, carefully cultivated.

CONFERENCE IMPORTANT

It is to be feared that the attendance at Conference at Salem, W. Va., commencing Tuesday evening August 21, will not be so great as usual. Of course the adverse financial conditions constitute a valid reason for a somewhat lessened attendance, but it is important that every church be represented if it is at all possible. These are critical—perhaps even perilous—days.

In good weather when we seem to be sailing buoyantly along with favoring wind and tide it may be excusable for many to rest on their oars. But in times of storm and stress it is important for everyone to lend a hand.

Many of our leaders believe that the coming session of the Conference is likely to prove the most important for many years. Let us make strenuous efforts to have every church represented by its most able members. Let us come with a determination to do our level best to find solutions to the problems that face us. Let us all, those who stay at home as well as those who attend, seek earnestly for divine guidance for all those who bear the responsibilities of directing the work of our churches.

J. W. CROFOOT.

Milton, Wis.,
July 27, 1934.

Free criticism of governmental actions is an inalienable right under free government, but for this right the individual must accept full responsibility.—*Liberty*.

YOUNG PEOPLE'S WORK

YOUTH, THE MORNING LIGHT IN BUSINESS

BY J. LELAND SKAGGS

(Given at Fellowship Breakfast, Eastern Association)

My topic has been stated thus — "Youth, the Morning Light in Business." Perhaps if we examine this expression we might think of each generation as ushering in a new day and during its life seeing that day through to twilight and night. But each day, whether introduced by a glorious sunrise or by a dark, cloudy morning, has its part to play in the growth and development of things on this earth. This may be the physical growth of living things or the development of social and business attitudes. And each day depends at its beginning and all through its course on the preparation and accomplishments of preceding days.

For us as young people, our day is just dawning for business as a career or business as involved in our daily contacts with those about us. And we must, in preparation for that day, face certain problems.

We often hear it said that one cannot follow the Golden Rule in business—that one entering business must "play the game as it is dealt." Again, as an excuse for some business deal, we may have heard, "It can't be helped; business is business." Such statements as these give him who considers entering business something to think about. Must one shelve his Christian ideals if he wishes to succeed? One young fellow aroused much interest when his letter asking, "Does it pay to be honest?" was published in the *American Magazine*. The three prize-winning answers, recently published, are well worth reading.

I shall not try to answer these questions and others which might be raised. Whether profits and personal power—which usually are the dominant motives in business — are proper motives for Christian living is seriously questioned at the present time.

In recent months we have seen attempts to change some of the rules of business in this country or to change the economic order, as some might phrase it. Our economic troubles have exposed many questionable practices. We have been encouraged to hope that the numerous investigations and prosecutions may

mark the beginning of an awakening and of a housecleaning in the business world.

However that may be, we must decide how much our own Christianity is worth if it does not teach us truthfulness and unselfishness, and a generosity above the world's. Does it profit a man to gain all his heart desires if, in doing so, he loses his own soul?

As this our day dawns, let us resolve to carry the Christian ideals of brotherhood, honesty, and service into our business relationships and be witnesses that Christian principles can and will work here as well as in any other human relationship. As Christ might have said: Let your light so shine before men in your business relationships that they may see your good works and glorify your Father which is in heaven.

CHANGE OF ADDRESS

Please address all mail to Marjorie J. Burdick to 45 Franklin Avenue, Chagrin Falls, Ohio, until Conference time.

We are giving up our apartment at 1122 Seymour Avenue, Lansing, Mich., permanently. The church where Miss Ober has been director of religious education has hired an assistant pastor who is to take over the work she has been doing, in addition to his other duties.

Plans for the future are uncertain.

YOUNG PEOPLE'S CONFERENCE

DEAR SEVENTH DAY BAPTIST YOUNG PEOPLE:

Conference time is almost here again. People are making plans to come. Won't you be among them?

The Salem Christian Endeavor society is making plans to help entertain all those that are expecting to come.

Let's make it the biggest and best conference in the history of Seventh Day Baptists.

SALEM CHRISTIAN ENDEAVORERS.

IF RADIO'S SLIM FINGERS

"If Radio's slim fingers can pluck a melody from night
And toss it o'er a continent or sea;
If the soft petaled notes of a violin
Are blown o'er a mountain or a city's din;
If songs like fragrant roses are culled from thin
blue air,
Then how can mortals wonder
If God hears prayer?"

—*Glad Tidings*.

CHILDREN'S PAGE

JOHN SPEAKS OF LOVE

1 JOHN 2: 10

Junior Christian Endeavor Topic for Sabbath Day, August 18, 1934

"He has rather a nice face," grudgingly admitted Mary, "but I don't like Polacks. I wish they'd stay where they belong and not come over here to spoil America for us."

"That's just the point," replied Lois, as she took her friend by the arm. "You and I can help them to love America. We can teach them to make it strong and splendid instead of spoiling it."

"Humph! much he looks like a builder of America," grumbled Mary. "What's his name?"

"His name is Joseph Karila," answered Lois. "He's only been here three years. Not a word of English could he speak then, but in school today he is in the grade with American boys of his own age, and ranks among the best in his class. He is a real Christian, too, Mary. He wants to be a missionary pastor to his own people right here in our city. Isn't that fine?"

"It surely is," agreed Mary. And then she added thoughtfully, "I suppose God does love these foreigners, and I'm sure he'd like it if we American Christians would give them loving encouragement and friendly help."

JAMES, WHO TELLS US WHAT RELIGION IS

Junior Christian Endeavor Topic for Sabbath Day, August 25, 1934

I am going to tell you today about a trip that our Battle Creek juniors took a few weeks ago. And how I should like to have had all of you juniors go along! This was a trip to the East End Mission, which is located in the neighborhood of the factories. Here a little missionary is giving her life to help the foreigners who come here to get work. She teaches them our language, tells them about Jesus, helps furnish them clothing, and makes them happy in any way she can. A storekeeper in the neighborhood became so interested in furnishing amusement for the boys to keep them off the streets that he fitted up a room in the back of his store and asked the town people to furnish games. So our juniors took about a dozen games, some new and some

old. When we went the children were not there, but the missionary greeted us very cordially and told us many stories of her work. Here is one of a little girl who did not have shoes to cover her feet this last winter. The missionary had taught the children to pray. This little girl came in one morning with some good new shoes and the missionary spoke about them. "Yes," replied the little girl, "Jesus gave them to me." Then she told how she had gone to town and of how cold her feet were. "While I was waiting for the stop light to turn," she continued, "I asked Jesus to give me some shoes." As she stood there with her toes all out to the winter cold a man standing by her looked down at her feet and asked, "Are those the best shoes you have?"

"Yes," said the little girl, nearly in tears.

So the kind-hearted stranger took the child into a shoe store and bought her new shoes and stockings.

What do you think of the following prayer?

"Dear Lord," prayed Mary, "I saw a ragged little girl shivering with cold today, but it's none of my business, is it Lord?" Was it Mary's business?

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It was very nice of you to write me such an interesting letter and I thank you for it. My letter was evidently left out of the envelope when Lillian sent her last one.

We are having a nice time out of school, but I like going to school too. I am in the sixth grade next year.

Mama is taking me on a picnic tomorrow to Atlantic Beach and in August we are going down there to stay for two weeks. I expect to see Emma and Esther Burdick in August, as they are coming to Waterford and they always come over to visit us.

I would like to see Skeezics. He must be a lovely pet.

My letter is getting rather long and I want to leave room for more letters. I hope you have a pleasant summer.

Your little friend,

EILEEN SPENCER.

Rockville, R. I.,
July 3, 1934.

DEAR EILEEN:

I am so glad you decided to write again for I was very sorry to have your other letter lost off that way. That is why I felt like writing you a special, personal letter.

I can just imagine what a fine time you had on that picnic at Atlantic Beach, and how you are looking forward to your two weeks' stay there, especially since you'll have a chance to see Emma and Esther. They are among my most faithful RECORDER girls.

I spent three days last week at Home Makers' Camp at Spring Lake, near Fillmore, N. Y., with twenty-four other Home Bureau women. We had a wonderful time. Eleanor was housekeeper while I was gone.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

How is Skeezics now? We have given away one kitten. Its name was Patsy and our other kittens' names are Cunning Spot, Jr., and Billy.

Mama may go to Salem this summer to Conference. Maybe she will see you there.

I will be nine years old next month. I will be in the fifth grade next year. I like to go to school. Sometimes I spend the night with the teacher's little girl.

Your friend,

MARY ALICE BUTLER.

Woodville, Ala.,

June 29, 1934.

DEAR MARY ALICE:

Skeezics is in the very best of health, but something seems to be the matter with his disposition of late for he quarrels with a very loud voice with Buster, the grey and white pussy who lives the second door from us. They will sit on the next door neighbor's doorstep and howl at each other. If I call Skeezics, Buster chases him home; if Buster's mistress calls him, Skeezics does the chasing.

I'll be delighted to meet your mother at Conference for I am hoping to go, but I wish I could see the rest of your family, too. You all write such nice letters that I'm beginning to feel pretty well acquainted.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have ever written to you. My sister, Janet, has written once.

I am ten years of age and will be in the sixth grade next year. I go to the Hopewell School.

Mama found a baby swallow in the chimney. He was nearly starved. We feed him flies. He is getting rather tame and it is fun to feed him. As soon as he learns to fly we are going to let him go.

We went to Bible school this summer. Miss Leona Hoffman was my teacher. At the end of the three weeks we gave a demonstration. I got a certificate for perfect attendance.

I will close as my letter is getting long.

Sincerely yours,

EVELYN DAVIS.

DEAR EVELYN:

I am always happy to add another to my list of RECORDER writers, and hope I will often hear from you.

You were surely friends in need to the little swallow. I once found a poor little robin who had injured his foot and couldn't seem to fly. My brother and I fed him and cared for him until he was able to fly. When we let him go he did not seem to want to leave us, but sat on the limb of a tree near the house for quite a while, chirping away at a great rate, but at last he flew swiftly away and we never saw him again.

I wish I had room this week for a true story about her pets sent us by a dear old friend of mine just eighty-two years young. You will enjoy it next time.

Your true friend,

MIZPAH S. GREENE.

WATERFORD WILL CELEBRATE

The Seventh Day Baptist Church in Waterford, Conn., will celebrate the one hundred fiftieth anniversary of its foundation Sunday, August 12. Dr. Edwin Shaw of Milton, Wis., will give the key-note address; and Dr. Corliss F. Randolph, president of the Seventh Day Baptist Historical Society, has also been invited to address the congregation.

All former members of the Waterford Church, as well as Seventh Day Baptists everywhere, are invited to this celebration. It is hoped that friends of the church who cannot

attend will send a greeting to the pastor or to the clerk, Deacon C. E. Gardiner, to be read at one of the sessions.

The morning session will convene at ten-thirty and the afternoon meeting is to be called at two o'clock. Luncheon will be served to those who come from the greater distances. Guests from sister churches in New England are asked to bring their "basket lunches" to supplement the hot dish and drink to be provided by the entertaining ladies. It is hoped that a large gathering will be in attendance.

ALBERT N. ROGERS, *Pastor.*

OUR PULPIT

GREETING PROMISED BLESSINGS

BY REV. AHVA J. C. BOND
PLAINFIELD, N. J.

Text—All these died in the possession of faith. They had not received the promised blessings, but had seen them from a distance, and had greeted them, and had acknowledged themselves to be foreigners and strangers here on earth. Hebrews 11: 13. (*Weymouth.*)

My subject this morning is "Faith," although it may not read that way to you as you look at the subject. Too often we think of faith as something inactive and uninteresting. It is something for scholars to define, for ecclesiastics to subscribe to, and for saints to possess. But it has little to do with our everyday life in a work-a-day world. The Church must divest itself of that sort of notion if there is to be any faith left in the world. Many people are proudly posing as "realists." They have become cynical and scornful. They think they have experienced life, and they report that they have found it deceptive. The only thing to do is to defy the fates and grimly fight force with force, and "let the devil take the hindmost." They sing about being masters of our fate and captains of our soul. But they are picking the wrong string while they sing it. They are captains and masters of nothing. Such people are not to be trusted to shape the course of life or to supply its ideals. They are social adolescents. They have flared up with enthusiasm possible for some worthwhile cause, but gave up because the thing they purposed could not be quickly done.

What we need is a faith that is both abiding and aggressive. We must not become so

entangled with things as they appear as to fail to apprehend the eternal purpose back of it all. It is when the spiritual purpose of life is understood that men will set out to realize that high purpose in their own lives with a dauntless courage. This requires faith. And that is the kind of faith we are talking about today. Let us turn to the most authoritative document on that subject in all literature, the eleventh chapter of Hebrews.

The eleventh chapter of the Epistle to the Hebrews is one of the most familiar passages of Scripture to be found in the whole Bible. But we have not exhausted its richness or extracted from it the helpfulness for our lives that it possesses. It gives it freshness, and I trust, clearer meaning to read it in a new translation.

"Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." Thus the chapter begins. Then after naming the four earliest outstanding exemplars of this faith, the writer continues, "All these died in the possession of faith. They had not received the promised blessings, but had seen them from a distance and had greeted them, and had acknowledged themselves to be foreigners and strangers here on earth; for men who acknowledge this make it manifest that they are seeking elsewhere a country of their own." How those expressions stimulate thought, and heighten our emotions of happy anticipation! "They had not received the promised blessings, but had seen them from a distance and had greeted them." They were able through faith to greet the distant and the unseen as one greets the full-orbed sun and the light of day when only the first faint grey of morning shows in the eastern sky. Perhaps there is nothing quite so exhilarating to a boy or girl as to get out of bed before daylight and get dressed in a hurry in anticipation of a long-looked-for trip to some much-desired destination. The joy of the whole journey is experienced as soon as they become broad awake, and in the dark which precedes the dawn the day is greeted with all the pleasures of the trip, and it is a happy experience scarcely exceeded in the later enjoyment of the reality. What I am trying to do in drawing for you this picture full of life and color and movement is to help you to see what a lively thing faith is. We feel certain of the material world because we can see with our eyes and handle

with our fingers things material. But there are things we can carry in our souls that are more certain still, and infinitely more satisfying.

There is a legend which tells how an Indian chief sent his three sons to climb the mountain and bring back to him something from the highest spot reached. The first climbed half way up the mountain side, and then returned with a flower which he found growing there. The second climbed two-thirds of the way to the top, which was clear above the timber line, where vegetation would not grow. But he returned with a stone characteristic of that mountain at that altitude. The third son climbed to the top where there were only great boulders—no flower or shrub, and no stone that he could carry. So he returned to his father and reported, "I climbed to the top of the mountain, but brought nothing back." Then he exclaimed with excited emotion, "I saw the sea." He carried nothing back down the mountain but a vision; but what a vision—the sea that spread out before him and stretched away to unseen shores and beckoned the adventurous spirit to explore new worlds. And that legend illustrates again what the author of Hebrews meant by faith: a vision of the unseen so real that we greet it with a "hail," and a wave of the hand.

Just what this future good is which, though unseen, we greet, is expressed in various ways. To the patriarch of old, who occupied a lonely world and fought off the wild beasts and resisted the elements, the crowning good of human existence was a city, walled and safe and beautiful. If we picture it in material terms today, we conceive it as a beautiful country, removed from city dirt and din. But neither picture appeals to the modern mind, or satisfies the soul-longing of the present day. In the development of the science of psychology there has opened up before us an entirely new aspect of life, and we find that our joys and our sorrows have less connection with physical surroundings, but are things of the mind and the soul. One may live in hell while quite alone with a guilty conscience, or in harboring an unconfessed sin. One might travel from Dan to Beersheba without finding peace, because he must take himself along. On the other hand, many a man in prison dark has seen a light surpassing any earthly light.

True, faith does see the *distant* invisible. Our Christian faith reaches into the future

and brings us assurance of immortal bliss. This is not the best of all possible worlds.

"I will sing you a song of that beautiful land,
Of the far away home of the soul,
Where no storms ever beat on that glittering strand
While the years of eternity roll."

If there is not a future life of which this earth is but a vestibule, then we are but mocked by our own aspirations, and nothing holds true that reasoning beings have believed. Faith is an anchor that reaches within the veil, and there the faithful ones whom we have loved find peace. No flight of the imagination can picture greater joys than those which wait us there. Anything that is worthy of God is true. He implanted the feeling, and he will reward the heaven-sent desire. By faith we greet, this morning, that promised good, and wave a hand of greeting to those who have preceded us to the glory world.

But faith has another service to render us, and upon its performing this other office for us depends the certainty of our immortal hope. Faith can bring us *now* into the realm of the unseen and give us the joy of victory over everything that would mar character and destroy life. We may leave the future to take care of itself if that sort of faith supports us day by day. In this faith are three elements of experience.

In the first place such faith finds expression in obedience. Someone has said that sometimes we hold faith as believing what is not so. Far from that, faith sends us in quest of truth—truth not as something to believe, but as something to live by. We trust our moral instincts, and hold ourselves true to the highest standards we know. No evil thought, no shoddy belief, no shady deceit can find place in a life of faith; but strict obedience to all that we know to be good and true and to be of love.

The second active element in the experience of faith is "fellowship." A life of obedience to our own God-implanted instincts and to his highest revelation to us of truth and duty cannot be lived apart from fellowship with God. Obedience brings fellowship. Every child knows what it means to enjoy happy family fellowship, where there has been no separation through disobedience but where perfect sympathy and understanding are felt. Obedience fosters fellowship. But so also does fellowship lead to obedience. It is

not hard to obey where the things required of us are understood and are recognized to be the will of one who seeks obedience through understanding love. Fellowship is a fruit of faith.

The third element in the experience of faith is "worship." Faith which begets obedience and fosters fellowship finds its richest expression in worship. Always on the altar of the faithful heart there glows the sacramental fire, the constant union of our spirit with the Spirit divine.

James discussed the relation of works to faith. There is no such thing as one without the other. Works without faith is like a swift flowing stream, shallow and agitated. Faith without works is like a pond without an outlet, whose waters become stagnant. Faith which finds expression in good works, and works which are the expression of a lively faith become one deep and moving stream, carrying power and giving health. And this brings us to our final thought, which is concerned with the utility of faith, if I may so state it.

Faith helps us in the conquest of difficulties. Life is not an easy road. Certainly none of us find it so in these days. And difficulties are not peculiar to our time. Every generation has its own peculiar hardships to face, and each individual must meet discouragement and difficulties. This has always been so, and doubtless it will always be so. This is an imperfect and a temporary world. We are passing through it on our way to something infinitely better. It is faith that holds us steady, and steers us straight. In the *Pilgrim's Progress*, Evangelist asks Christian if he can see the gate, and he answers, "No." He then asks, "Do you see yonder shining light?" And on receiving the answer, "I think I do," adds, "Keep that light in your eye, and go up directly thereto, so shalt thou see the gate." Through faith we see in the distance life's greater goal, and no obstacle becomes too difficult to overcome. If progress seems slow, faith, with higher wisdom, makes sure that the delay has purpose.

Not only will faith lift us over difficulties, but it will insure us largeness of experience. Life will be lifted out of the low and the petty, and will be made full and joyous as we trust our heavenly Leader and walk the upland road with him.

"All these died in the possession of faith. They had not received the promised blessings, but had seen them from a distance, and had greeted them, and had acknowledged themselves to be foreigners and strangers here on earth."

DENOMINATIONAL "HOOK-UP"

WHITE CLOUD, MICH.

Our church is at a very great loss since losing our beloved pastor, Rev. Robert W. Wing. The pulpit is filled Sabbath days by the Christian Endeavor, a deacon, or some other member, or by the pastor of a neighbor church. The Christian Endeavor society meets in the east room of the church every Sabbath evening.

The church sponsored another Daily Vacation Bible School for two weeks this summer. The enrollment of eighty-six surpasses our former record of eighty-one. There were eleven teachers—the pastor and his daughter and two other members from the Methodist Church, the Swedish minister, and six from our own church. At noon of the last day the school held a picnic at the state park in the west edge of the city. Later the same day a demonstration program was put on at the church.

The Young People's Auxiliary continues to meet, one of its recent meetings being occupied with cleaning the ceiling of the dining room. The Ladies' Aid is meeting but once a month during the summer. CORRESPONDENT.

YORKVILLE, MICH.

Rev. William M. Simpson, pastor of the Yorkville Community Church, has announced a special series of Sunday services at the church for the summer. Mr. Simpson has reorganized the Sunday program to include a story for boys and girls, a young people's class to which adults are admitted, and special music by a choral unit organized in the class. The gospel according to Mark will be the subject of study in the class and will furnish the sermon texts for July and August. Alberta Simpson, daughter of the pastor, will play Schumann's "Traumerei," as a violin solo, next Sunday and will sing "I Do Not Ask, O Lord," Spross, with violin obbligato by her sister Lucille. Another sister, Miriam, contributed to last Sunday's musical program.—*Clipping.*

ALBION, WIS.

A very successful session of the Daily Vacation Bible School closed on Friday night (July 13) with a demonstration of work done by all classes. The songs, dramatizations, and Scriptures learned were very interesting.

Ensign and Mrs. Burdick (Salvation Army) of Houston, Tex., were recent visitors of Albion relatives and friends, attending the services on the Sabbath and talking of their work, especially of that overseas, making doughnuts for the "boys" to whom they are familiarly known as "Pa and Ma." A picnic in their honor was held on the campus.

CORRESPONDENT.

GARWIN, IA. (CARLTON CHURCH)

We were very much helped by a pleasant visit from Rev. L. F. Hurley and family of Riverside, Calif., en route to the General Conference. Though few in numbers, we still keep up services on the Sabbath and are anxiously waiting when a man can be placed on the Iowa field.

CORRESPONDENT.

NORTH LOUP, NEB.

A teen-age camp with LaRoss Williams superintendent, assisted by Pastor Hurley Warren and others was held at Mortensen Camp, north of Ord, for five days beginning July 16, with about three hundred fifty in attendance. One dollar's worth of provisions and twenty-five cents cash were required of each attendant.

Preparation for the Home Talent summer Chautauqua is well under way.

Since the first of the year we have had but 3.48 inches of rain, .83 of that having come since the first of July and in several light showers. Since July 8 with a temperature of 103, one day registered 96, all other 100 or more. Beginning with July 13 with 109, each day's reading follows, 109, 107, 112, 114, 109, making an average of 110 for the six days. There has been enough wind, mostly, to keep mills running to pump water. Pastures are nil, and no gardens except where they have been watered. Even with an abundance of rain from now on it is safe to say there can be no corn and little roughage for hay. Many are selling their stock. There is, so far, plenty of water for cooking and other household needs, and comparatively little sickness. We are still hoping and praying for rain and cooler weather. On the historic July 26, 1894,

when the corn crop was completely cooked in one day, the highest point reached was 107.

CORRESPONDENT.

NORTONVILLE, KAN.

The attendance at services has not been so large, but it has been steadier than last year. The average for the year was 101, with 134 the largest and 39 the smallest.

Eight members were added to the church by baptism last summer, making a net gain in membership of four.

Plans are well in hand for the annual Bible Conference which will be held this year August 11 to 18. Rev. Ralph H. Coon of Denver will assist in the leadership.

The afternoon will be given over to classes and a discussion period for the young people. Pastor Coon will teach the Bible study, taking the book of Ephesians chapter by chapter. He will also give a course on denominational organization and will have the closing moments of the afternoon. Pastor Osborn will conduct a study of Biblical types and symbols, will lead the problem discussion, and have charge of the vesper service each night, using, as last year, some of the masterpieces of religious art.

The evening meetings will be for everyone. Pastor Coon will give a series of talks on the Victorious Life under the following topics: Our Victorious King, The Need of Victory, The Way of Victory, Victory Through Surrender, The Power of Victory, Guidance in the Life of Victory.

—From the *Gospel Clarion.*

LEONARDSVILLE, N. Y.

A well attended meeting was held at the Seventh Day Baptist church Monday night, when representatives from West Edmeston, Leonardsville, and Brookfield came together to hear Rev. Loyal F. Hurley of Riverside, Calif. Matters of denominational interest were considered and discussed. Pastor Hurley took supper at Pastor Polan's and was an overnight guest of Mr. and Mrs. L. P. Curtis.

Rev. Paul S. Burdick and daughters, Emma, Esther, and Marian, attended the Seventh Day Baptist Church at Verona Sabbath day. Mr. Burdick supplied the pulpit of Rev. A. L. Davis.

President and Mrs. S. O. Bond of Salem College, Salem, W. Va., were callers in town, Sabbath day and Sunday. They attended the

Seventh Day Baptist Church service and were dinner guests of the Misses Myra and Helen Brown.

Rev. A. L. Davis of Verona is assisting Pastor Burdick in a visitation campaign and took charge of the morning service last Sabbath. There was also a meeting in the Seventh Day Baptist church on Sunday evening at which time Mr. Davis delivered a very fine sermon.
—*Brookfield Courier.*

VERONA, N. Y.

Rev. Leon M. Maltby of Shiloh, N. J., delivered the sermon Sabbath morning, July 14, as Rev. and Mrs. Maltby and children are spending a few days with relatives here.

In the afternoon Dr. A. L. Davis preached for the Sabbath keepers in Syracuse.

The Young People's Social Club met at the home of Mr. and Mrs. T. S. Smith in the evening. A program was given of vocal and instrumental solos, a reading, and a playlet.

After the program a variety shower was given Mr. and Mrs. Ernest Phillips of Syracuse, who were married in Battle Creek in June. Mrs. Phillips was formerly Miss Hendrina Ameyden. Mr. and Mrs. Phillips received many useful gifts accompanied by a host of good wishes.

Rev. Loyal F. Hurley of Riverside, Calif., gave an address in the church Tuesday evening, July 17. All were pleased to have the opportunity of listening to Mr. Hurley again.

CORRESPONDENT.

NILE, N. Y.

For a long time some of us have been praying for a revival of the Holy Spirit in our church. We have tried for many months to get arrangements completed for special evangelistic meetings. This was not accomplished until early in June, when Rev. Erlo E. Sutton, wife, and son Trevah came to help us. We had been praying for a spiritual outpouring. Director Sutton brought powerful, spirit-filled messages. The heart of the church was stirred and new souls born into the kingdom. Twelve came forward and demonstrated joy in a new found hope. Eight were baptized after the meetings; six united with the church, two at Richburg, and four at Nile. We have good hope for others, yet, to unite with the Nile Church.

The pastor of the Nile and Richburg churches can see a great need for a more ex-

tensive program of evangelism in our communities, and others in the Western Association. I am of the opinion that practically every church in our denomination would profit from such effort. I think that there is no better way to open one of these extensive evangelistic campaigns than to spend ten days or two weeks in intensive work with an enthusiastic spirit-filled evangelist to bring messages of the type we have just had, which will stir the hearts and atone the souls to a true spirit of evangelism.

We cannot think of words to adequately express our thanks to the Sabbath School Board for its generosity in sharing the service of Director Sutton with us for these meetings.

E. H. B.

WESTERLY, R. I.

The Lewis Camp for boys, located on the Nathan E. Lewis farm in the town of Hopkinton, will open Wednesday for the first time in two years. The camp was opened last year for girls, but was closed during the regular period for boys.

There are now eight registrations for the camp, which includes boys from Waterford, Conn., Westerly and Ashaway, R. I., and Plainfield, N. J. The camp will be in charge of Rev. Neal D. Mills of New Market, N. J., who will be assisted by Charles Kellogg, also of New Market, and Mrs. Kellogg, who will have charge of the kitchen.

Plans for the opening of the camp were made today by Rev. A. J. C. Bond of Plainfield, N. J., who visited Westerly and consulted with those in charge at Hopkinton.

The Lewis Camp is one of a number throughout the country, under the direction of Mr. Bond, which are maintained primarily for children of the Seventh Day Baptist families, but admit children from other denominations.

—*The Sun.*

MOLINE, ILL.

We rejoice to see the progress being made in the different parts of the Lord's vineyard, and wish to say that the Lord has been good to us. Our expenses are all paid to date, despite the fact that many of us are out of work. Our last Sabbath school record showed an attendance of thirty-seven, while the Sunday night meetings are holding their own.

Last Sunday we baptized eight adults, and more are planning to go forward. We also

granted missionary licenses to three workers, who like myself are working without pay, and yet the good Lord has said, "Go work in the vineyard, and whatsoever is right I will give you." We feel that for the joy of seeing men and women accept of Christ, we can afford to give him our all.

Our meetings are held at 801-803 3rd Ave., Rock Island. Services each Sabbath at 2 p.m., and Sunday night at 7.30. Cannot some of our brethren come this way and visit us?

CORRESPONDENT.

RELIGIOUS EDUCATION

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular quarterly meeting of the Sabbath School Board was held in the ladies' parlor of the Milton Seventh Day Baptist church at Milton, Wis., Sunday, June 3, 1934, at seven o'clock p.m. The meeting was presided over by the president, D. Nelson Inglis, who also offered an opening prayer. Members present were D. N. Inglis, Edwin Shaw, L. A. Babcock, L. C. Shaw, J. F. Randolph, R. E. Greene, and A. L. Burdick.

The minutes of the last regular meeting and a special meeting were read and the secretary reported on the call for this meeting.

The quarterly report of the treasurer was presented and adopted as follows:

TREASURER'S REPORT

| | | |
|--|-----------------------|----------------------|
| L. A. Babcock, | In account with the | Sabbath School Board |
| | Dr. | |
| March 18—To balance | | \$140.01 |
| April 6—To Rev. Harold R. Crandall, | Denominational Budget | 94.93 |
| April 10—Interest on Cheesebrough Bond | | 14.90 |
| May 5—Rev. Harold R. Crandall, | Denominational Budget | 120.82 |
| May 15—Contribution Edinburg, Tex. | | 11.00 |
| Hammond, La. | | 9.00 |
| Nortonville, Kan. | | 5.02 |
| | | <u>\$395.68</u> |
| | Cr. | |
| April 4—Rev. E. E. Sutton salary | | \$125.00 |
| May 1—Rev. E. E. Sutton salary | | 115.00 |
| May 16—Hugh S. Magill, International Council | Religious Education | 25.00 |
| June 2—Rev. E. E. Sutton on expense | | 125.00 |
| Balance on hand | | \$390.00 |
| | | <u>5.68</u> |
| | | <u>\$395.68</u> |

Milton, Wis.,
June 3, 1934.

Edwin Shaw reported having answered certain correspondence which was referred to him at the last meeting.

The report of the director of religious education was read and approved. On motion the president appointed the following nominating committee: Robert E. Greene, Edwin Shaw, and George H. Crandall.

It was voted that when we adjourn we adjourn to meet on the third Sunday in July. It was voted that \$10 be appropriated for postage and other supplies to be used by the secretary.

The minutes were read and approved and after prayer by Rev. J. F. Randolph, the meeting was adjourned.

A. L. BURDICK,
Secretary.

MINUTES OF THE ADJOURNED MEETING OF THE SABBATH SCHOOL BOARD

The adjourned meeting of the Sabbath School Board was held in the ladies' parlor of the Milton Seventh Day Baptist church Sunday evening, July 15, 1934, at eight-thirty o'clock, president D. N. Inglis presiding and the following members present: D. Nelson Inglis, Mrs. Louis A. Babcock, Rev. Jay W. Crofoot, Rev. Edwin Shaw, George H. Crandall, Robert E. Greene, Louis A. Babcock, Russell W. Burdick, Rev. Carroll L. Hill, Rev. John F. Randolph, A. Lovelle Burdick, and Director Erlo E. Sutton.

Prayer was offered by Rev. Erlo E. Sutton. The minutes of the last meeting were read. The annual report of the treasurer was read and adopted and ordered to be made a part of the annual report of the Sabbath School Board to the General Conference. This report carried with it the endorsement of the auditing committee, Geo. H. Crandall and Jay W. Crofoot. The report of the committee on nominations was presented and adopted. A communication from the president of Conference was read. The committee appointed to prepare the program for the Sabbath School Board's hour at the coming session of the General Conference made a partial report which was accepted as a report of progress and the committee was continued to complete the program.

On motion it was voted that the board pay the expenses of its representative on the commission of the General Conference, Dr. A. L.

Burdick, in attending the coming meetings of the Commission and the General Conference.

The committee on finance presented the proposed budget for the next year. By vote the budget was approved.

Director of Religious Education, Rev. Erlo E. Sutton, presented his annual report which was adopted and ordered to be made a part of the annual report of the board.

It was voted that mimeographed copies of the annual report be made for distribution at the coming session of the General Conference.

The minutes were read and adopted and after prayer by President Jay W. Crofoot the meeting was adjourned.

D. NELSON INGLIS,
President,
A. LOVELLE BURDICK,
Secretary.

NOTICE

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in "The Gothic" of Alfred University, Alfred, N. Y., on Wednesday evening, September 12, 1934, at 8.30 o'clock.

A. LOVELLE BURDICK,
Secretary,
The Sabbath School Board.

A WORD OF TRIBUTE

Mrs. Alice Julia Burdick, for about forty years a faithful member of the Ladies' Aid society of the Piscataway Seventh Day Baptist Church, has been called away from her earthly labors to her heavenly rest. It may be truly said of her, "Whatever her hands found to do, she did with her might." Her interest in sewing activities was marked and her home was the center for many busy days of work. She was efficient in all phases of the life of the society, and was a loyal friend and neighbor.

Words cannot express the loss of our dear sister, but the influence of her life will long remain with us as an inspiration.

We extend our sympathy to the family who mourns the loss of a devoted wife and mother.

(Signed)

NELLIE E. RYNO,
ELIZABETH E. WILSON.

MARRIAGES

BABCOCK-DEPEW.—At the home of the bride's parents, Mr. and Mrs. Clifford DePew, Nile, N. Y., June 28, 1934, Mr. Newell A. Babcock of Richburg, N. Y., and Miss Harriet Velna DePew of Nile, Rev. Emmett H. Bottoms officiating.

PHILLIPS-VAN AMEYDEN.—Mr. Ernest G. Phillips of Syracuse, N. Y., and Miss Hendrina Van Ameyden were married at the home of the bride in Battle Creek, Mich., June 27, 1934, by Rev. E. M. Holston. E. M. H.

OBITUARY

AUGHILTREE.—Ruth Maxson Aughiltree was born February 10, 1881, and died June 14, 1934.

She was the daughter and only child of Dr. and Mrs. Henry M. Maxson of Plainfield, N. J., and Long Lake, N. Y. In March, 1915, Ruth was married to James W. Aughiltree. They lived in Plainfield most of their married life but were living at Long Lake at the time of her death. She is survived by her husband and her father and mother.

Mrs. Aughiltree was a graduate of Smith College, and was a story writer and poet. She was a member of the Plainfield Church of Christ of Plainfield.

Funeral services were held at the home conducted by Rev. Mr. Blodgett, pastor of the local Methodist Church. Roy E. Titsworth of Plainfield sang a solo. Interment was made at Long Lake. A. J. C. B.

EVANS.—Mary V., daughter of William C. and Ann Elizabeth George Davis, was born in Sullivan County, Ill., June 14, 1860, and died at her home in Battle Creek, Mich., June 29, 1934.

She was married to John A. Evans May 17, 1888. Six children and six grandchildren mourn her loss. The children are: William C. and Walter S. Evans and Olive Shermerhorn of Battle Creek; Mrs. Alice Cruz, Stockton, Calif.; Mrs. Gertrude Smith, Fort Warren, Wyo.; and Leslie D. Evans, Los Angeles, Calif. Two sisters, Mrs. Belle Henry, Nortonville, and Mrs. Susie Terry, Topeka, Kan., and a half sister, Mrs. Rocelia Babcock of Gentry, Ark., survive.

Funeral services were held at Hebbel's chapel, conducted by Rev. E. M. Holston, assisted by Rev. Wm. M. Simpson. Burial at Nortonville. E. M. H.

FILLYAW.—Mary Elizabeth, daughter of Rev. Reuben and Martha (Rogers) Newton, was born December 20, 1848, and died near Fayetteville, N. C., June 25, 1934. Burial was at the Mt. Gilead Baptist church, pastor Clemmons officiating.

In 1875, she was married to Hanson M. Fillyaw. Of this union five sons and two daughters survive, and twenty-four grandchildren. Besides these a brother, a sister, an aunt, and many friends remain to mourn her loss.

She united with the Missionary Baptist Church when about sixteen. In December, 1889, when Elder S. D. Davis was holding meetings with the Cumberland Seventh Day Baptist Church she and her mother and one sister united with that group. Her father was pastor of the church at that time. She was a good woman and a faithful follower of the Lord. E. P. N.

FREEBORN.—Emma Melissa Wells, daughter of Caleb and Martha Williams Wells, was born in Milton Junction, July 22, 1854, and died at her home in Milton on her eightieth birthday.

She was married to Oscar Porter Freeborn on October 21, 1883. To them was born one daughter, Pansy, of Milton. Mrs. Freeborn was baptized and joined the Milton Seventh Day Baptist Church as a girl, and has always retained her membership there.

For more than a year she has been confined to her home by illness. On Sunday afternoon she passed quietly away.

Farewell services were held at the home Tuesday afternoon. Burial was in Milton cemetery. C. L. H.

GREENE.—At his home in Adams Center, Arthur J. Greene passed away the afternoon of July 19, 1934.

Arthur J. Greene was the son of Franklyn J. and Louisa Washburn Greene. He was born in Greene Settlement in 1863. He united with the Adams Center Seventh Day Baptist Church March 4, 1876. He was married to Belle Greene January 10, 1889. To this union were born five children, all of whom are now living.

Burial services were had from the late home in Adams Center and the body was laid to rest in the rural cemetery.

Rev. L. F. Hurley and Rev. E. A. Witter, former pastors, officiated. The writer used as text John 13: 7. E. A. W.

HUMMEL.—Lester H., son of Lewis and Mary Hummel, was born June 12, 1872, at Shiloh, N. J., and died June 7, 1934.

He was graduated from the South Jersey Institute, Bridgeton, and received his medical education at the Baltimore Medical College. He was a specialist in children's diseases. At the time of his death he was a member of the staff of the Salem, N. J., hospital. He was baptized and joined the Shiloh Seventh Day Baptist Church, January 26, 1887.

He is survived by his widow and four children: Mrs. Robert Kull, Madison; Mrs. Fred Scott, Chatham; Dr. Mervin Hummel, Merchantville; and Dr. Lee C. Hummel, Salem, N. J.; and sister, Mrs. Oscar S. Ayars, Salem; and one brother, Dr. Ernest G. Hummel, Camden.

The funeral service was conducted by Rev. H. L. Cottrell. Prayer was offered at the grave by Rev. Leon Maltby. Interment was made in the Shiloh cemetery. H. L. C.

IRISH.—Mrs. Lydia Ida Irish, daughter of Gershon P. and Mary P. Johnson, was born in Richmond, R. I., November 8, 1860, and

died at the home of her son, G. Carlton Irish, in Rockville, July 18, 1934.

On March 14, 1878, she was married to Paul B. Irish, who died November 22, 1925. Three sons are living, Charles R. and Arthur Paul in Providence, and G. Carlton in Rockville. She was an active member of the Rockville Church for over sixty years.

The funeral was held on Sabbath afternoon at the Avery Funeral Home in Hope Valley, conducted by her pastor, Rev. Willard D. Burdick, assisted by Rev. Harold R. Crandall. Burial in the Rockville cemetery. W. D. B.

LANPHEAR.—Nathan Mortimer Lanphear, son of Deacon Nathan and Susan (Greene) Lanphear, was born on the Lanphear homestead June 26, 1844, and died at his late home in Lanphear Valley, Alfred, N. Y., July 23, 1934.

June 27, 1878, he was married to Esther Langworthy Maxson at Adams Center, N. Y., and came to live on his father's homestead where he has since resided as a successful farmer, respected citizen, and honored neighbor. He was a constituent member of the Andover Seventh Day Baptist Church, organized in 1870, of which he remained a constituent member until his death.

Funeral services were conducted at his late home, by his pastor, Walter L. Greene, July 26, 1934. Interment in Alfred rural cemetery. W. L. G.

THORNGATE.—Gaylord, William, son of Henry and Lorenda Thorngate, was born near Brookfield, Mo., May 30, 1870; died at the home of his son, Paul, in Hastings, Neb., April 28, 1934.

He was baptized when sixteen and united with the North Loup Seventh Day Baptist Church.

October 13, 1892, he was united in marriage with Miss Mary Nurse, West Hallock, Ill. To them were born Paul of Hastings, Colo.; Guy of Denver; and Mrs. Mabel Wright of Boulder, Colo. Besides his children he is survived by two brothers, Herbert H. of North Loup, and Royal R. of Oneida, N. Y.; one sister, Mrs. Harry Rood of New Smyrna, Fla.; and five grandchildren.

Services were conducted by Rev. L. O. Greene. Interment was in the North Loup cemetery. H. S. W.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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For Better Motion Pictures
DECLARATION OF PURPOSE

I wish to join with other Protestants, co-operating with Catholics and Jews, in condemning vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country, and to religion.

I condemn absolutely those salacious motion pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land.

I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women.

I unite with all who condemn the display of suggestive advertisements on billboards, at theatre entrances and the favorable notices given to immoral motion pictures.

Considering these evils, I declare my purpose to remain away from all motion pictures which offend decency and Christian morality. I will try to induce others to do the same.

I make this protest in a spirit of self-respect and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features.

Name

Address

(After signing, hand to your pastor or mail to the editor)

The Sabbath Recorder

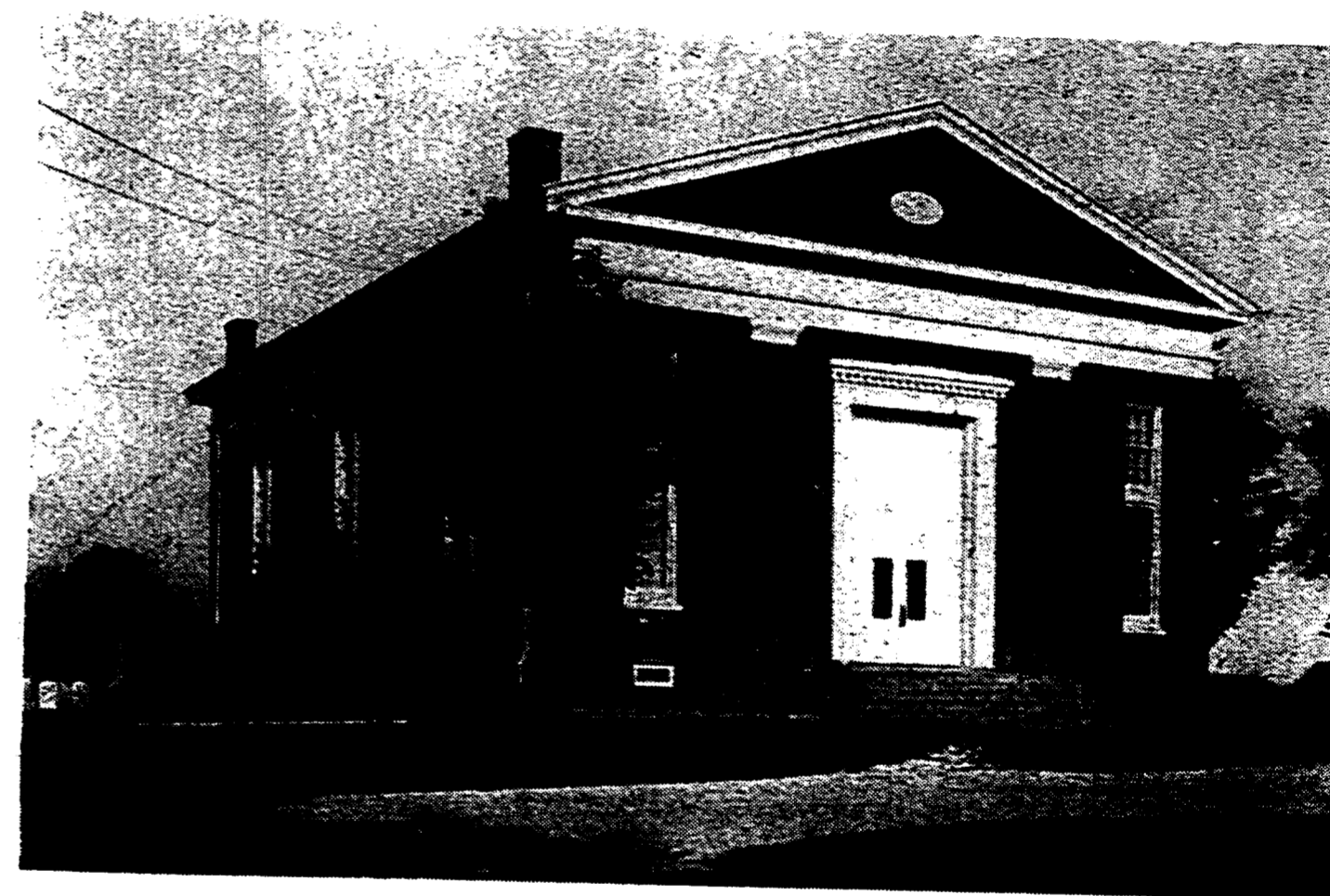
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AUGUST 20, 1934

No. 4

SHILOH SEVENTH DAY BAPTIST CHURCH

SHILOH, N. J.



Constituted 1737
Present Building Erected 1850—Rebuilt 1934

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